

New-England Christian Reflector.

VOL. 2.—No. 40.

WORCESTER, (MASS.) WEDNESDAY, OCTOBER 2, 1839.

CYRUS P. GROSVENOR, EDITOR.

THE CHRISTIAN REFLECTOR

IS PUBLISHED WEEKLY IN

New-York City, and in Worcester, Ms.
By a Board of Managers, consisting of seven Ministers and eight Laymen, of the Baptist Denomination, &c. Two Dollars a year, payable always in advance. For Twenty Dollars paid by one hand, eleven copies; and for Thirty-six Dollars so paid, twenty-one copies. The paper will be sent to subscribers by mail, unless otherwise ordered.

It is a few advertisements of a general character will be admitted at the usual rates.

All Communications, POSTAGE PAID, will be attended to.

PRINTED BY
M. SPOONER & H. J. HOWLAND.

A DISCOURSE:
By ELDER J. M. PURINTON, before the
Franklin Association, 1839.

[Concluded.]

John xv. 8. "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples."

4. It is seen in humility. This is lowliness of mind. A low estimation of one's self.

It arises from correct views—1. Of our exceeding minuteness. Compared with Jehovah or the immensity of his works, we are as nothing. In his sight all the nations of the earth are as the drop of the bucket, or the small dust of the balance."

Divide a particle of dust which floats in the air or cleaves to the balance into \$00 million of parts, and how infinitely minute would one of those parts be! So small is an individual man. 2. Of our weakness. This is proportionate to our minuteness or *excess*. We have a particle of magnitude, but none of strength. We are incapable of taking care of ourselves or providing for a single want. Helpless infancy is but a faint emblem of our weakness. Without the aid of God we can do nothing. We are incapable of the smallest conceivable effort. We can neither go, or stand, or sit, or breathe.

We can not even exist, without the power of God to uphold us, we should drop into an annihilation in an instant.

3. Of our sinfulness. We are transgressors of the Divine law. A law infinitely holy, just, and good. A law perfectly reasonable in its requirements and adapted to promote our best good. A law emanating from the perfections of God and invested with a dignity and glory worthy of its exaltation.

This law we have transgressed, not in one instance merely, but in a thousand—We are not only external transgressors, but have a depraved nature. We are disposed to evil and that continually. There is no soundness in us. Our whole head is morally sick, and our whole heart is faint. The seat of vitality is surcharged with the venom of sin, and each pulsation sends it through every artery and vein of our moral system.

We are also condemned. The law we have transgressed says, "the soul that sineth it shall die." Our sin has subjected us to a thousand nameless woes, in the present life, and to Jehovah's perpetual indignation in the world to come. The law manaces terror and destruction. It threatens to engulf us in irretrievable ruin!

Beneath its curse we lie in helpless dependence. Having involved ourselves in the misery of apostacy, we have no power or resources to escape the sad dilemma. We had power to make the fearful plunge, but not to recover ourselves from the dark abyss.

But praised be God, in the last perilous moment, when every refuge had failed us and every hope had fled, and we were sinking in despair under the billows of Divine wrath—the son of God hastened to our rescue. His arm of mercy, ere we sunk to rise no more, pulled us from the swelling surges of offended justice. "He saved us, not by works of righteousness which we had done; but according to his mercy." Det. 3: 6. While we exist in this salvation, we remember that "it is by grace we are saved." If the hope of eternal felicity sheds its cheering ray upon our desponding heart, if God stoops to own us as his children and fellow heirs with his son, it is all of grace. If we escape eternal punishment, it will not be the consequence of our innocence, but of God's pardoning mercy. Where then is room for boasting or self-complacency? They are entirely excluded. Thus religion will lead its subject to humility of spirit and deportment.

5. It appears in *Self-denial*. With the example of Christ in his eye, the instruction of Christ in his understanding and the spirit of Christ in his heart, one can hardly fail to practice self-denial. He will undergo the mortification of his pride which is necessary to an avowal of Jesus Christ as his master. This will he do, though it subject him to the imputation of singularity, superstition, or enthusiasm. He will stand up alone and acknowledge Christ, when popular contempt and scorn are poured upon his name. He will go forward in the path of Christian duty, though he have to "take up his cross." He will not shrink from the performance of his duty on account of the frowns and feeblesses of his talents. Self-denial restrains and subdues the corrupt propensities of our nature, whose indulgence tends to debase and sensitize the mind. "It crucifies the old man with his affections and lusts." It admits no gratification which is contrary to the spirit and precepts of the gospel. It gives no place to licentiousness, intemperance, or covetousness. It triumphs over the avaricious selfishness of the human heart, which seeks for hoarded wealth, while it shuts up its bowels of compassion from the woes of earth and the wants of Christ's suffering cause. Choice specimens of this fruit of the Spirit are furnished in the sacred record. The primitive disciples,

eying, on the one hand, the example of him who, "though rich, for our sakes became poor, that we through his poverty might be rich," and on the other an existing exigency which demanded the sacrifice of their property for the cause of Christ, with the dignity and manliness of self-denial, came forward with the entire prices of their estate, abjuring the luxury and distinction which it confers, seeking none but self-denying devotedness to the cause of the Redeemer. They demonstrate the power of religion and the triumph of principle, as they cast themselves and their possessions a trophy at Messiah's feet. The circumstances of the church soon changed, but she still cherishes the same spirit. A dearth over-spreads Judea. Self-denying Christianity stretches forth her hand from Asia Minor, to the poor saints at Jerusalem, and they are fed. By an establishment in the polished and wealthy states of Greece, the new religion did not lose its spirit. The Apostle bears the following testimony to the self-denying liberality of Churches in Macedonia. "In a great trial of affliction, the abundance of their joy and deep poverty abounded unto the riches of their liberality. For to their power, yea and beyond their power, they were willing of themselves, praying us with much entreaty that we would receive the gift and take upon ourselves the fellowship of the ministering unto the saints" 2 Cor. 8: 24.

Of the Church at Philippi he thus testifies, in a letter addressed to them.

"I rejoice in the Lord greatly that now at last your care of me hath flourished again, wherein ye were also careful but ye lacked opportunity. Not that I speak in respect of want, for I have learned in whatsoever state I am therewith to be content. I know how to abound; every where in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. Notwithstanding, ye did well that ye did communicate with me in my affliction. For even in Thessalonica, ye sent once and again to my necessity. Nor because I desire a gift. But I desire fruit that may abound to your account. But I have all and abound: I am full, having received of Epaphroditus the things that were sent by you as an odour of a sweet smell, a sacrifice acceptable, well pleasing to God." This is some of the fruit of those early branches of Christ, the true vine. How different the spirit of sordid selfishness which grasps at mammon and declines full fed in its ceiled houses, and bows with idolatrous reverence to its heaps of glittering dust, while God's house lies waste, his servants are destitute and hungry, or forced to leave the word of God and serve tables, and millions of degraded heathen are bowing to idols of wood and stone, and plunging every hour into a miserable eternity, without a missionary, without a Bible and without a tract. It should be remembered that self-denial is a fruit of the spirit and a test of christian discipleship. If any man will be my disciple, let him deny himself and take up the cross and follow me."

6. It is apparent in *Zeal for God*. • Zeal is passionate ardor in the pursuit of an object. With such an ardor, our Savior pursued the great object of his mission. In truth he could say, "The Zeal of thine house hath eaten me up," hath absorbed my every faculty.

The chosen object of the Christian's ardent pursuit is the *glory of God in the salvation of souls*. He desires to glorify God—from love to his character—from gratitude for his own salvation—from a spirit of obedience. He is required to "glorify God in his body and spirit which are God's"—from love and benevolence to men whose welfare is promoted by the glory of God. He desires the salvation of souls—1. on account of their worth. They are destined to an immortal existence. They are susceptible of enlargement and improvement forever. They have a capacity for enjoying and honoring God. They are represented by our Savior to be of infinite value. He indicates their worth by an ignominious death to save them. 2. On account of their lost condition. They need salvation. They are depraved and ruined by sin. The wrath of God abideth on them. They are exposed to lie down under the eternal censure of his violated law. They are liable to endure with unmitigated severity, a punishment which is fitly represented by such terms as "Outer darkness," "Blackness of darkness forever," "Undying worm," "Valley of Hinnom," "Unquenchable fire," "Lake that burneth with fire and brimstone." Fire which is prepared for the Devil and his angels."

3. A Savior is provided. He is able and willing to save to the uttermost all who come unto God by him. He has died upon the cross that mercy might flow. That mercy calls a fountain of life and invites perishing sinners to it. "Ho, every one that thirsts, come ye to the waters." "And let him that is athirst come, and whosoever will, let him take of the water of life freely." 4. The opportunity will soon be past.—If the sinner is not speedily saved, he will be forever lost. Death will sweep him away. His calls of mercy will cease, and his probationary state be at an end. The Christian is the more ardent in the pursuit of this object, from a consideration that what he does must be done quickly. He has as it were but a moment, to work for God. He has so vast a work to do, and so short a time to be employed, that he needs to be zealous in the pursuit of his object. Such are the causes of Christian Zeal. It manifests itself in the diligent and vigorous use of heaven's appointed means for the salvation of sinners.

5. It instructs them in the truths of the gospel. It seeks to acquaint them well with the worth of their immortal souls—with their character as sinners—their condition as in a state of condemnation and exposure to eternal burnings—their only

medium of salvation through Jesus Christ, the narrow limits of their probationary state.

2. It endeavors to persuade sinners to be reconciled to God. It draws motives from the value of the soul—from the dying love of Christ—from the abundant provisions of the gospel—from the solemnities of death and the judgment—from the bliss of heaven and the miseries of despair, and induces them to embrace the gospel. Thus to instruct and persuade, it employs all practicable means. It calls to its aid the gospel ministry. It will have the gospel at home and abroad. It summons to the work the S. School, the Bible, the tract, the conference room and the domestic fire side. It is never weary in well doing. It uses means both ordinary and extraordinary. It is instant in season and out of season. It cannot rest while souls are on the brink of ruin. In addition to instruction and persuasion, it resorts to prayer. It recognizes its dependence on God for success and prostrates itself in fervent supplication before him, with whom is the "residue of the spirit." It grasps the precious promise of Christ, "If ye abide in me and my words abide in you, ye shall ask of the Father what ye will, and it shall be done unto you." With increased faith and fervor it betakes itself to prayer. It pleads for the accomplishment of its object with an earnestness and importunity which will take no denial.

Such are the means which christian zeal adopts for the salvation of sinners. Zeal which ardently pursues such an object in the use of such means, is genuine fruit of the true branches of Jesus Christ.

Having been thus particular in describing the kind of fruit which the branches produce, I pass to other points in Christian fruitfulness which I have only time barely time to mention.

The first is, that this kind of fruit is not only produced, but seasonably and regularly. "The righteous is like a tree planted by the rivers of water, which bringeth forth its fruit in its season."

The second is, that fruit is produced in abundance. That is, in large quantities.—Herein is my Father glorified that ye bear much fruit."

11. The second topic proposed in the discourse is "the manner in which Christian fruitfulness glorifies God and proves the genuineness of piety. On this topic I will only remark that it glorifies God—I. By exhibiting the power and excellence of religion in the improvement and perfection of human character.—2. By the furtherance of the gospel in the salvation of sinners, the work of God advances and sinners are converted.

It proves the genuineness of piety by bearing genuine fruit. A spurious piety would produce spurious fruit. "By their fruits ye shall know them."

Brethren, let us solemnly inquire before God, what is the kind and quantity of fruit which we have borne? Can it be possible that we are fruitful Christians and meet in association year after year—not to tell of the triumph of truth, the revival of religion and the conversion of sinners, but to complain of coldness and stupidity, and then go away as we came? To say that we have had no revival, no conversions, that the word of God has not grown and multiplied among us, is but another form of confessing that we are barren and unfruitful Christians—away from God and our duty—swallowed up in the world or something else than the zeal of God's house. If we have come together in this state of barrenness, we ought to be apprised of its awful guilt and dreadful danger. May God have mercy upon us and pour out his spirit upon the place where we are assembled, that it may be shaken. That our hearts may break and melt. That we may awake and arise to the performance of our duty. Let us not be deceived; God is not mocked; for whatever a man soweth, that shall he also reap."

From the Watch-Tower and Vindicator.

THE PROPER QUESTION.—It is customary with Christians, as well as others, to settle a particular question of duty by asking themselves a *general* one, the answer to which governs their decision and constitutes the criterion of their subsequent action. In every such case, if the *right* test question be propounded and the right answer given, the consequent action will be *right*. But if the *wrong* question be proposed, or the *wrong* answer given, the consequent action will be *wrong*. Hence, in Christian ethics, and in Christian conduct, nothing can be more important than to select the proper test question, and arrive at the legitimate answer. To do this, we must cherish the *right* motive, as the character of the governing motive will *prompt* the test question, control the decision, and stamp the character of the consequent action. For instance, if the duty in question depend upon our relation to God, the *right* motive, *filial* love, instantly elicits the inquiry—"Will the contemplated action be approved by our Heavenly Father?" And the moral character of the motive, insures a safe answer. In the same case, a *wrong* motive, *self-love*, raises the query—"Will the action gratify my inclination?" And the answer accords with the motive. The conduct which follows, in each case, partakes of the nature of the question dictated by the respective motive. If the duty in question depend upon our relation to *fellows-beings*, then the *right* motive, *benevolence*, will prompt the interrogatory—"Will the act under consideration affect the welfare of others, as I wish theirs to affect mine?" But, selfishness would ask a response to the inquiry—"Will it promote my interest?" If we would not deceive ourselves, we must judge of our conduct, not by the character of the leading questions which we *ostensibly* propound to satisfy others, but by those which we *really* and *secretly* propose to ourselves.—

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APPEAL TO THE FRIENDS OF LIBERTY.

Thirty-eight fellow-men from Africa, after having been piratically kidnapped from their native land, transported across the seas, and subjected to atrocious cruelties, have been thrown upon our shores, and are now incarcerated in jail to wait their trial for crimes alleged by their oppressors to have been committed by them. They are ignorant of our language, of the usages of civilized society, and the obligations of Christianity. Under these circumstances, several friends of human rights have met to consult upon the case of these unfortunate men, and have appointed the undersigned a committee to employ interpreters and able counsel, and take all the necessary means to secure the rights of the accused. It is intended to employ three legal gentlemen distinguished abilities, and to incur other necessary expenses.

The undersigned therefore make this appeal to the friends of humanity to contribute for the above objects. Donations may be sent to either of the Committee, who will acknowledge the same, and make a public report of all their disbursements.

SIMEON S. JOCELYN,
34 Wall Street.
JOSHUA LEAVITT,
143 Nassau Street.
LEWIS TAPPAN,
122 Pearl Street.

New York, Sept. 4, 1839.

INTERESTING SCENE IN PRISON.

HARTFORD, September 22, 1839.

Mr. Editor.—This morning a religious service was held in the prison in this city, where the African prisoners are confined, and I have thought an account of it might be interesting to your readers. All the county prisoners, (being twelve or fifteen in number, and mostly whites,) were assembled in the Hall or enclosed Pinza which surrounds the cells, and which is appropriated to the use of the Africans. Each sat on the bench he brought into the hall with him, and the Africans were seated on benches along the wall and in front of the platform on which stood the preachers, the interpreters, and a few male and female Christian visitors. Jingu seated himself in a chair in front of his comrades. Rev. Mr. Gallaudet went through the usual services. The subject of his discourse was laying up treasures in heaven. All the prisoners listened to the preacher with fixed and respectful attention. It was interesting, and painful too, to see these pagans, from a far distant land, gazing at the speaker, and listening to this discourse which was in a language wholly unknown to them. O thought I, for the gift of tongues to communicate to them the unsearchable riches of Christ!

After the services were ended, and the county prisoners had withdrawn, Mr. Gallaudet was requested to try to explain to the African prisoners, through the interpreter, some of the great truths of revealed religion.

Accordingly, they all stood in front of the platform, with the exception of Jingu, who Mr. G. with Mr. Ferry, the African interpreter, and one of the prisoners named Graham, who is from Gallinas, stood on his right and left to communicate his thoughts to his attentive audience. This man speaks the Kissi dialect better than Bowle or rather Bahoo. Mr. G. expressed his thoughts to Mr. Ferry, he translated them into the Kissi dialect to the man above named, who made them known in the Mandingo tongue, in a very animated manner, to his comrades. Most of them listened with eager attention, and I indulge the hope that many new and invaluable ideas were communicated to them. May the Holy Spirit imprint them on the hearts and consciences of these benighted men? The substance of what Mr. G. said is as follows, each sentence having been fully explained by itself.

"I am your friend and wish to say a few words to you about God."

"I know about God, for I have this book (showing Bible,) that tells about him."

"God told good men many years ago to write this book."

"God tells us, in this book, that we have something within us—the thinking part—that will never die."

"When our bodies die, this thinking part will go up to meet God."

"If we do what God tells us to do, in this book, we shall, when we die, be happy."

"If we are wicked, he will not let us go to the good place, but to the bad place."

"This book tells me that God has a Son—his name is Jesus Christ—that he sent him into the world. He died here—and if we are sorry for what we have done that is wicked, he will forgive us."

"If we pray to God, and ask him to put good thoughts into your hearts—and if you love Jesus Christ when you pray—God will hear you, although you know but little about him."

"We are your friends because God tells us in this book that we ought to be so."

"While Mr. Gallaudet was speaking, two or three left the group, went to the farther end of the hall, lighted their pipes, and began to smoke. Jingu soon perceived it, rose from his seat, went to them, and struck their pipes out of their hands, and directed them to attend to the speaker. He then returned and resumed his seat. What an instructive lesson this to careless and ill-bred attendants in christian assemblies!"

The Christian friends present then sang the missionary hymn, "From Greenland's icy mountains," &c., the whole audience standing. The Africans listened to the singing with engrossedness. It was truly an interesting scene, and one long to be remembered by those who were present. One of the African interpreters says that in his country the people did not work one day every week. Mr. Gallaudet has conversed with the prisoners in the language of signs, and believes that several of them, if not all, have some intelligent ideas of Supreme Being, and the penal consequences of transgression. The court was so fully persuaded of this that they received the affidavit of one of them. This man was asked in prison if he knew what God would do with him if he told lies. He replied, in his own language, pointing to a biscuit in his hand,

"God did not give me this to tell lies."—What a rebuke is this to ungrateful, dishonest and wicked men, who lie, steal and defraud in a Christian land!

Respectfully yours,
LEWIS TAPPAN.

THE AFRICAN CAPTIVES.

We have a full report of the final decision of Judge Thompson, delivered on Monday afternoon, announcing that the Circuit Court could not discharge the prisoners under the writ of *Habeas Corpus*. The Judge said this decision affected nothing as to the rights of either party, but left the case to take its regular course under the labels, in the District Court, from which it might afterwards come up to appeal to the Circuit Court, and then, if either party chose, to the Supreme Court of the United States. The sole question now before him, he said, was one of jurisdiction, and if the Amistad was taken on the high seas, it was properly cognizable before the District Court for Connecticut. If within a mile of the shore, it would fall within the District of New York. Measures would be taken to ascertain this point exactly. The only matter settled previously was that there had been no criminal offence cognizable by the courts of the United States, the killing having been on board the vessel of a foreign nation. The prisoners therefore remain in the custody of the District Court, which has adjourned to meet for the trial of the case at Hartford on the 3rd Tuesday of November. In the meantime, the Marshal is ordered to see that the negroes are suitably provided with food, medical attendance, clothing adapted to the season, and whatever is needful for their comfort.

It is said the prisoners might be discharged on giving bail; but as this required that they should be appraised as property, their counsel would not consent to it.

We regret that we have not room for the decision, in full, with a few remarks which we should like to hazard; but our space is full.

The counsel for the unfortunate captives, Messrs. Staples, Baldwin and Sedgwick, have acquitted themselves in a manner highly honorable, both to their sensibilities as men, and their ability as lawyers. David Paul Brown, Esq., of Philadelphia, came on to offer his services in case of a jury trial, and was at Hartford two days. The trial of the great property question will awaken new interest and require new efforts and heavy expenses.—*Emancipator.*

Disastrous Conflagration—Burning of the National Theatre and Three Churches, in New York.—Just before 5 o'clock last evening, a fire was discovered in the National Theatre, corner of Church and Leonard streets, and in a very few minutes the whole building was enveloped in flames. So rapid was the progress of the fire that it was found impossible to save but a small part of the properties of the house, and therefore the loss to both the manager and actors must be very great.

Soon after the fire had burst through the roof of the theatre, it communicated to the African Zion Methodist Church, on the upper corner, and also to the dome of the magnificent French Catholic Church, situated on the corner of Church and Franklin streets, adjoining the Theatre. The African Church, having a wooden roof was soon on fire in every part, but the thick tin roof of the French Church withstood the flames for a considerable time, and it was a strange and imposing sight to see the dome in flames while the church itself remained uninjured. The wood work of this splendid pile at length ignited from the immense heat from the theatre, and the fire spread rapidly throughout the interior, destroying the elegant pictures, gildings, trappings of the pews, &c. &c., as scarcely any thing from within had been rescued.

About this time the rear wall of the theatre fell outwards, from which catastrophe, another church was set on fire, viz. the New West Dutch Reformed Church, under the pastoral charge of the Rev. Mr. Hunt. This church was situated in Franklin street, about one hundred and fifty feet below the French Church, and the rear of it was adjacent to the theatre. As soon as the flames had communicated to it, they spread much more rapidly than in the French Church, as in the course of a very few minutes it was in flames throughout. Besides the entire destruction of these three churches, and of the theatre, there was no considerable damage done.

A two story house adjoining the theatre on Leonard street, occupied by Julia Brown, a notorious prostitute, was partly destroyed, the roof and attic story being burnt.

A two story brick house in Franklin street, occupied as Fanningworth's Commercial School, was also unroofed, and much property destroyed in the interior.

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TORNADO.—A tremendous tornado visited Newark and vicinity on Wednesday afternoon. Hailstones one to two inches in length. Many houses in and about Newark, were unroofed, and trees blown down.

POWDER MILL EXPLOSION.

On Monday forenoon, Sept. 23, the powder factory in Southwick, Mass., belonging to Mr. Foote, comprising a mill and two other buildings, was blown up and entirely demolished,—but no lives lost. Besides the buildings, five hundred kegs of powder were destroyed, and probably the loss of property is between two and three thousand dollars.—*Springfield Gazette.*

MEZZOTINTO ENGRAVING.—The invention of this method of engraving is generally attributed to Prince Rupert, who it is said, one morning, during the civil wars of England, seeing a soldier cleaning his musket, which had been rusted by the night dew, and observing something of the appearance of a figure corroded on the barrel, he conceived the idea that by covering the plates with such a grained ground, and scraping away the parts where the lights were required, he might produce the effect of a drawing. He accordingly, with the assistance of a person to whom he communicated his ideas, invented an instrument, which in some sort, answered the purpose. In this way he engraved the print of an executioner, holding in one hand a sword, and in the other hand a head—after Spagnolotto, and the engraving is now brought to great perfection.

WHOLESALE SWINDLING.—The Richmond Compiler states that Pizarro Edmunds, a resident in that city, has run away, having swindled different individuals and banks there to the amount of \$30,000. He had been pursued, but not overtaken.

UPPER CANADA.—Mr. Sheriff Ruttan brought down from Coburg yesterday the parties concerned in the *Atmosphere* at that place. They had their trials at the Assizes last week, and were found guilty.—Hart is sentenced to 7 years, and the three Americans to 5 years at the Penitentiary. Ash and his son have one 12 and the other 6 month imprisonment, and to pay a fine, one of £100, the other £50. Besides the informer, Moon, two of the sailors on the schooner which took the party over, gave evidence against them. [U. C. Herald.]

Medal of Honor.—The French Academy of Industry, in their general assembly in Paris, on the 29th of July last, awarded to Professor Morse, of this city, their "Great Medal of Honor," for his invention of the Electro Magnetic Telegraph.—*J. of Com.*

The Rochester Democrat states that a schooner (supposed to be the *Eclipse*) was captured by pirates on Lake Ontario, evening of 18th instant, in a gale, near Oswego, and that six persons were drowned.

From China.—The London Times of Aug. 29, says that intelligence has been received from China, by way of Calcutta, to April 18. No amendment had taken place in the state of affairs, and it was deeply interesting. In two cases it was mentioned that one half of the congregation were active members of the Sabbath-school or the Bible-classes. How encouraging are such facts to the friends of the Sabbath-school enterprise! How cheering to know that not only in this Association, but throughout our country the number of scholars in our Sabbath-schools and Bible-classes is every day increasing! The Circular Letter was read by its author, Rev. W. Shaler. His theme was, "The duty of Christians to sustain by their attendance, the meetings of church." A more important subject of one more appropriate at the present time, could not well be chosen. It was ably discussed. We bespeak for the Letter an extensive and careful perusal when it shall be published in the Minutes.

The "First Free Church" and the "Boyston-street Church," both recently constituted in Boston, were received into the Association, after a statement of their origin and creed had been given. The Right Hand of Fellowship was tendered to them by the Moderator in behalf of the Association, accompanied with a few pertinent remarks. A resolution was passed, recommended to the churches, the observance as soon as practicable, of a day of fasting, humiliation, and prayer, having particularly in view, the low state of religion in the Association. A resolution was also passed, recommending that the churches set apart a similar day "about the close of the last or the first of the new year," as each church may think best, in reference to a general revival of religion throughout our land and the world.

The plan adopted at the meeting of the Association the year previous of giving to its meetings more of a devotional character, was pursued the present session. As little business as possible was introduced, and a good proportion of time was thus given to exercises of a purely religious nature. A prayer meeting, well attended and characterized by an excellent spirit, was held early Wednesday morning. During the session sermons were preached by the Rev. Messrs. Turnbull, Stow, Sharpe and Colver. An opportunity was thus afforded of exerting a good influence on the minds of the irreligious man as well as the Christian—and of exerting it, too, far more directly than in former years, when nearly the whole time was given to the transaction of business, which was generally very uninteresting to the mass of people present. This change in the character of the meetings of the Association has been received by the churches with general favor. All who were present at the meetings of the last or the present year, must have felt the beneficial effects of the change, and that we were returning to the original purpose contemplated in the formation of the Association. It is to be hoped that the plan pursued the present year will be a permanent one.

At August 11 ult., the board of health reported three deaths by fever.

The New Orleans Courier of the evening of the 7th states that during the three preceding days, it is presumed that about 150 persons have died in New Orleans, or about 50 daily.

Sickness at the South.—The New Orleans Picayune of the 8th ult. (Sunday) reports that on the day previous there were 19 admissions to the Charity Hospital and ten deaths.

The virulence of the fever had not abated.—It may be remarked that September is usually the worst month. In October, there are fewer cases, but a larger proportion of fatal disease.

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COLORED SCHOOL.—The subscriber has been teaching a school for about a year and a half for the colored people in German township Darke co. Ohio.

A few young men and women can find accommodations on reasonable terms.

It is intended to commence the winter term about the first of November.

Competent instruction will be provided for all who may attend.

E. S. GRUMLEY.

September 17th, 1839.

BOSTON BAPTIST ASSOCIATION.

The twenty-ninth annual meeting of this body was held at Woburn, on the 17th and 18th inst. Rev. W. Phillips preached the introductory sermon, from John xv. 8—"Herein is my Father glorified that ye bear much fruit." The discourse was timely and eminently practical, exhibiting the obligations of Christians to honor their divine Master by a life of active service. The principal point insisted on was, that nothing less than high attainments in holiness, and a life of entire obedience, will enable the Christian to meet fully his obligations. The Savior is not glorified unless his followers bear abundant fruit. The meeting was organized by the choice of Rev. Dr. Sharpe, as Moderator, Rev. J. W. Parker, Clerk, and Rev. W. Burlingame, Assistant Clerk.

The epistles from the churches presented few of those encouraging facts, concerning the triumphs of God's grace in the conversion of men, the relation of which at former meetings of the Association, have caused the pious heart to rejoice with devout gratitude, and have rendered this part of the session peculiarly interesting. The letters, without exception, indicated indeed, a state of internal peace in the churches, but not that condition of spiritual activity so necessary to secure the blessing of the divine Spirit on sinners, as well as Christians. 46 were admitted to the church in Randolph during the year. This was the largest addition reported. The Second Baptist Church in Boston received 35 by baptism; First Baptist 25; Boylston-street 12; Independence African 20; Church in Brookline 11.

Rev. Mr. Colver expressed the deep feeling with which he had listened to the intelligence from abroad. He sympathized with Brother Oncken and his fellow laborers. He admired the spirit of the men. That spirit was one of purpose—a simple desire to please God. But while he felt thus for Christians in Germany, and was willing to do his utmost to relieve them from

as learning simply and purely considered is concerned, and thus leave the church to foster the religious interests of the people, especially, by qualifying pious young men to teach primary and select schools, or by sending the ministers of the gospel to labor among them, or both. I believe experience has shown that individual enterprise has generally succeeded in our common schools, where the encouragement has been sufficient, and since the claims of institutions specifically moral and religious have so greatly multiplied upon us; those of a purely literary character, have been viewed less imperative.

In regard to the fifth question it is thought proper that the "Western Education Society" hold its first Annual Meeting at the time and place of the holding of the National Baptist Anti-Slavery Convention, and that a board of officers, in which the Denomination can confide be appointed at that time."

It is not thought expedient that the "Executive Committee take immediate means to raise funds for the establishment of the institution." There does not appear to the writer any pressing necessity for such a measure—if the Denomination at large is to be consulted in regard to the necessity for such an institution; its locations; plans of operation; and if the society is to be subject to a revision, and perhaps reorganization at its first annual meeting; how shall an agent exhibit to subscribers the claims of the institution, or assure them in fact, that it will have an existence? Besides, it is humiliating to say, that persons having once committed themselves to its interests by subscriptions, are more likely to become fastidious; more tenacious of their own views; and far less likely to harmonize in their plans of operation, than if entirely insulated from its concerns. We very naturally and properly assign to friends of such an institution a prominent place; but it will not necessarily follow that we must make a hasty and premature effort for their collection. The denomination must have time to deliberate and investigate. Let its feasibility and the question of its existence be fairly settled; let the plan of its operations harmonize the views of those who may deliberate at Albany or elsewhere, and let suitable agents be appointed, who shall have it in their power to make the people understand the designs of the society in all the ramifications and bearings of the institution, and the necessary funds will be forthcoming, or the Denomination is recreant to its trusts and obligations.

The above remarks, Mr. Editor, may appear to some as assuming an attitude somewhat high and dictatorial. They must not, however, be viewed in that light. They were pened with the feelings of modesty, and not with unbounded confidence in their correctness, nor without proper deference to the opinions of those whose judgments are to be respected, and who are better skilled in such matters. They are thrown out, it is admitted, in a manner rather hasty, though not reckless, and may, for ought I know, not only be as vainglorious with those who are to manage the concerns of the Institution; but with my own maturer deliberations.

N. B.

East Killingly, Ct. Sept. 24, 1839.

For the Christian Reflector.

Boston, Sept. 27th, 1839.

Dear Sir,—A friend of mine put into my hands a few moments ago a late number of your paper in which I find the publication of a correspondence which took place between the Rev. Mr. Colver and myself; and in the reading of which I find some things calculated to convey an erroneous impression. In the first place, in your editorial remarks I find these words, "Br. Colver's reply is said to have had a very solemn influence on the mind of Mr. Maddox." I do not know where you got this idea from, for I can assure you that Mr. Colver's reply has not affected my mind the least, in regard to the subject of Slavery. I am as much in favor of slavery now as I was before I ever saw or heard of Mr. Colver: and, until stronger arguments are used than those which he has seen fit to use, I shall remain in the same opinion. In the second place, in the introductory remarks of Mr. C.'s letter, I find these words—"In giving it (the correspondence) to the public, I have only to say that, since these letters passed, I have seen Br. Maddox." Now, sir, you might infer from this that I have spent some hours, or perhaps, days in conversation with Mr. C. on the subject. The truth is, I have never had fifteen minutes conversation with him in my life. I have had other business of more importance to attend to. Again he says—"He (M.) is a member of the First Baptist Church in Richmond, Va. and I have no doubt, is an amiable Christian." I thank Mr. Colver for his good opinion of me; and I only regret that I cannot say the same of him. Again, he says, "It was his (M's) intention, as I have learned since the correspondence, to procure its publication in Richmond." It will be perceived, by reference to my letter, that I stated to him that my intention was to publish the correspondence. I have made no attempt to have it published in Richmond for this particular reason—I think no good would be effected by it; neither do I consider the arguments to be sufficiently conclusive to render the letter beneficial for them for whom it was designed.—Again he says, "I hope, the answer has been satisfactory to him, as I have received no answer from him." Now Mr. Editor, I did not expect to continue the correspondence with Mr. Colver, until he could satisfy my mind in regard to the subject of slavery; neither Mr. C. or any other man could make me a dupe to such erroneous doctrines. It was only on this one point, that I wanted his opinion, viz. his authority for excluding Slaveholders from the Lord's Table.

By giving the above an insertion in your paper, you will much oblige

Yours, A. S. MADDOX.

The insertion of the foregoing letter is due to Mr. Madox, inasmuch as there seems to

have been some misunderstanding between the parties. We know not, however, what occasion Mr. Madox has to say that he can not speak as well of Mr. C. as Mr. C. has spoken of him. The act of excluding slaveholders from the Lord's table sustained by every passage in the Gospel which teaches or enjoins that duty on account of a professor of religion being guilty of any grossly immoral practice; and if Mr. Madox sincerely wishes to have the proper evidence fully set forth, in a more specific manner than Mr. Colver has yet given it, the task will not be onerous for Mr. C. or some other. The challenge came from Mr. M. and should be promptly and fairly met.

We can not but think that the following account of Mr. J. G. Birney's act of emancipation exhibits more of "the humane, the generous, and the just" than any defense of slavery by Mr. M. could. Still, if he is disposed to try his pen in such defense, our columns are open to him. Here in New England, he shall have full opportunity to prove that Slavery is a divine institution.—Editor.

MR. BIRNEY'S EMANCIPATION ACT.

As we expected, our Mr. Birney has lost no time in emancipating the persons of color, twenty-one in number, who had been held as slaves by his deceased father. The Philanthropist, of Sept. 17, brings us the deed of freedom. Mr. James Birney, senior, dying without a will, his son, Mr. James G. Birney, and his son-in-law, Judge Marshall, of Louisville, Kentucky, the only persons legally interested in the estate, agreed on a division, by which all the slaves were set off to Mr. B., and as soon as the requisite documents could be executed they were all made free.

The following is an exact copy of the deed of emancipation, which will be regarded hereafter, by his descendants, as conferring honor infinitely beyond any patent of nobility, or any earthly distinction whatever.

That I JAMES G. BIRNEY, late of Kentucky, now having my residence in the city of New York,

Believing that slaveholding is inconsistent with natural justice, with the precepts and spirit of the christian religion, and with the Declaration of American Independence, and wishing to testify in favor of them all, do hereby emancipate, and forever set free, the following named slaves, which have come into my possession, as one of the heirs of my father, the late JAMES BIRNEY, of Jefferson county, Kentucky, they being all the slaves held by the said JAMES BIRNEY, deceased at the time of his death.

Their names and description are as follows:

Davy Myers, about sixty years old, black, slender, five feet seven or eight inches high.

Esther, his wife, about sixty years old, yellowish, common size.

NELSON MYERS, son of Davy and Esther, about thirty-two years old, black, light made, about five feet six inches high.

CHARLES MYERS, also son of Davy and Esther, next in age to Nelson, black, about five feet seven or eight inches high.

MARIA MYERS, daughter of Davy and Esther next in age to Charles, black, tall; and her five children, Martha, a girl about thirteen years, now living with C. M. Polk, in Illinois—Judy, eleven years old, now living with Rev. Lindsey, Esq. in Princeton Kentucky, Louisa, a girl about eight years—James, a boy of four years—Daniel, an infant.

Louisa Myers, also daughter of Davy and Esther, next in age to Maria, black, light made, well looking.

DAVY MYERS, Junior, a son of Davy and Esther, next in age to Louisa, black, tall, light made.

ESTHER, a daughter of Davy and Esther, wife of Tom Deer, (hereafter to be mentioned,) next in age to Davy, tall, yellowish; also her two children—Polly, about three years old, and Anna, an infant.

JACKSON MYERS, a son of Davy and Esther, next in age to Esther, common height, yellowish.

FREDERICK MYERS, a son of Davy and Esther, next in age to Jackson, 17 years old, yellowish.

MICHAEL MYERS, also a son of Davy and Esther, next in age to Frederick, supposed to be sixteen years old on the 1st day of next January—black, light made. By contract heretofore made, he is to remain in the service of the Hon. John J. Marshall, to be instructed in agricultural pursuits, until the first day of January, 1845, when it is supposed he will be twenty-one years old.

TOM DEER, about twenty-six years old, heavy made, black, the husband of the younger Esther.

BILLY CLARKE, about fifty years old, mulatto, now in Lexington.

KEZIAH, a woman about fifty years old, yellowish, now at William Hughes, in Danville.

In testimony of the above, I have hereunto set my name and affixed my seal, this third day of September, in the year of our Lord, one thousand eight hundred and thirty nine.

JAMES G. BIRNEY, (Seal.)

Anna R. Marshall, }
Chas. E. Marshall, } Witnesses.

A. Bayless,
W. L. Breckinridge, }

The man named Billy Clarke had been hired out by his late master for a number of years at Lexington, in order that he might be with his wife and children, who are held as slaves by a gentleman of that city. To this gentleman Mr. B. sent the deed of emancipation, with an exhortation to the newly freed man to conduct himself in a worthy manner. The reply of the slaveholder shows how acts of this kind are calculated to affect considerate and intelligent men of the South, and we copy it with special satisfaction, for the contrast it affords to the language of the evil and servile press of the North.

"Dear Sir—Your favor of the 3d instant, covering deed of emancipation for Billy Clarke, reached me on yesterday; and last night I assembled his little family with him, and read the deed and your letter to them. From his deportment on that occasion, as

well as from his conduct for the last year, I think I am warranted in saying Billy will fulfil your expectation, and render you that joy, which alone you expect from the humane, the generous, act, you have done.

"I pray you remember me to your truly; accept for yourself assurances of my undiminished esteem; and should your leisure and inclination serve, I would be most happy to hear from you, or to see you at my house, if in the course of providence, you should pass this way. Respectfully, &c."

May we not hope that "the humane, the generous, the just" of Mr. Birney may be completed, so far as Billy Clarke is concerned, by the man which could so well appreciate its quality. Strange that he could resist the impulse, to let poor Billy at once clasp in his free arms his free wife, and allow them both to shed tears of joy and gratitude over the free little ones, now at length become their own.—Emancipator.

Two new Churches (the Boylston Baptist Church, and First Free Baptist Church in the City of Boston) were added to the Association this year, which is another pleasing indication that the cause of God is onward.

The Sabbath School reports were peculiarly encouraging. Many of our Lay brethren are rendering themselves greatly useful in that department.

Yours, Affectionately, in haste,
NATHANIEL COLVER.
Boston, Sept. 20, 1839.

Note.—Happy as we are in receiving information of a considerable change in the sentiments of so many of our brethren of the Boston Association, as stated by brother Colver, we fear that he is "too sanguine" in believing that no slaveholder, known to be such, can gain access to the communion of any Church in that Association. To withdraw fellowship from slaveholding Baptists requires a high degree of the true spirit of Abolitionism; inasmuch as the Association, as such, dared not act on the resolution offered, we infer that all is not right there yet. It would very much please us to be disappointed by receiving practical proof that our fears are groundless.

TO CORRESPONDENTS.

We regret that the notice of the Sabbath School Teacher's Convention, held this day in Wales, did not reach the post office here till too late for insertion last week. Such notices should be mailed earlier.

INSTALLATION.

We learn by the Christian Secretary that Rev. C. W. Denison has been installed pastor of the Baptist Church in Paterson, N. J.

THE ABOLITION WE APPROVE.

Mr. James G. Birney has executed at Louisville, of Manumission to twenty slaves, which descended to him from his father, who died lately. That's a sort of abolition which we approve.—New York Observer.

Indeed! why, is not this "the sort of abolition which we abolitionists have always been recommending to slaveholders? Why, then, has the Observer always been opposing us, instead of joining in the recommendation?

RAIL ROAD.

The Worcester and Springfield Rail Cars commenced running on the first inst.

INSTRUCTION IN SACRED MUSIC.

ASA R. TROWBRIDGE, will commence a School for instruction in Sacred Music, on Saturday evening, Oct. 5, in the lecture Room of the Baptist Church, in Worcester. Any persons wishing to join are requested to be present at that time.

CALL

For a Baptist Anti-Slavery Convention in Massachusetts.

The undersigned respectfully invite the Brethren throughout this Commonwealth, both ministers and laymen, who take a deep and solemn interest in the cause of the down-trodden slaves of our country and desire their immediate emancipation, as also the purification of the Baptist Denomination from the reproach of cherishing in its bosom the sin of slavery, to meet in Worcester on the first Thursday of Nov. next, being the 7th day of the month at 10 o'clock, A. M.; for the purpose of deliberating upon this subject and taking such action in relation to it as the Convention shall judge to be in accordance with Christianity.

Such Churches as are disposed to send delegates to the Convention are desired to do so; but it is hoped that no friend of the slave will wait for such appointment as the condition of his attendance. A suitable house for holding the Convention will be provided, and due notice thereof given.

Sept. 10, 1839.

Joshua T. Everett, Princeton.

Benjamin Wiser, Auburn.

M. Wm. Maynard, Leicester.

Winthrop Morse, Brookfield.

Charles Hersey, Worcester.

John Greene, Leicester.

Cyrus P. Grosvenor, Worcester.

Moses Harrington, Leominster.

Abel Brown, Jr., Holden.

John Allen, Seekonk.

Abiel Fisher, Swansea.

Nathaniel Colver, Boston.

Mason Ball, Princeton.

N. W. Smith, Fitchburg.

Leonard Tracy, West Boylston.

George Waters, Sterling.

Samuel Everett, Athol.

N. B. Additional names are respectfully solicited.

CATTLE SHOW.

As usual, Committees have been appointed by the Worcester Agricultural Society, for the annual Cattle show, and Exhibition of Manufactures, to be held on WEDNESDAY, the 9th day of October next.

WORCESTER SABBATH SCHOOL CONVENTION.

The annual meeting of the Sabbath School Teacher's Convention of the Worcester Baptist Association will be held on Princeton, on Tuesday, Oct. 8, at 10 o'clock. Several addresses are expected. The pastor and all the teachers, with such other friends as may find it convenient, are especially invited to attend.

Those schools that have not reported, are earnestly desired to do so without delay.

H. J. HOWLAND, Rec. Sec'y.

Worcester, Oct. 1, 1839.

NOTICE

The next Quarterly meeting of the Worcester South Division Anti-Slavery Society will be held at Millbury on 3d day the 8th of Oct. month, (Tuesday the 8th of October) at 10 o'clock A. M. All persons feeling an interest in the Great Cause of freedom are feeling invited to attend. And all Anti-Slavery Societies in this division are requested to send delegates. EDWARD EARL Sec'y.

Worcester, 9th month, 16, 1839.

JOEL BROWN.

Boylston, Sept. 10, 1839.

If e3dw37

BRIGHTON MARKET—MONDAY, Sept. 23. Reported for the Daily Advertiser and Post. At market 725 Beef Cattle, 540 Sheep, and 675 Swine.

A large number of Beef Cattle unsold.

PRICES—Beef Cattle—Prices have further declined, and we reduce our quotations—first

quality 7 25 a 7 75; second quality 6 50 a \$7;

third quality 5 50 a \$6.

Stores—We continue our former quotations,

viz: yearlings \$12 a 16; two years old \$18 a

50, and 60.

Sheep—Dull. Lots were sold at \$150, 171,

188, 212, 225, 237, 262 and 325.

Scare—A short supply at market, and a small advance was effected. Lots to peddle were taken at 4, 4 1/2

CHRISTIAN REFLECTOR.

For the Christian Reflector.

To Rev. N. B.—Dear Brother. Having welcomed your asked-for reply of Aug. 21st, and your history and remarks of the 28th, the first being involved in a contested point on the doctrine of the Atonement, I have laid it on the table for the present. Your last communication I now take up, feeling a deep concern on account of the prejudicial influence which some of your remarks may have on the minds of some, to a candid reception of the sacred truths of the gospel, especially if not answered.

On the subject and manner of "carrying the gospel to the slaves of this country," you say to the Editor—"I think the wisdom of such a course will very much depend on the question whether another exposition of scripture which Mr. Merriam has given us be correct; for, if it is, let who will embark, I shall stay at home, without even praying for the protection of those who go. It is as follows—"This being after his resurrection, Go ye, therefore, and teach all nations, baptizing them in the name of the Father, &c.; and lo, I am with you always, even unto the end of the world, i.e. [as before] kingdom of the Jews; unto their outer overthrow and unto the deliverance of his disciples, and crowning them with glory and immortality." If the above promise, *lo, I am with you always, even unto the end of the world*, is to be restricted to 40 years, let as many as would like to part with their eyes and make sport for their enemies, engage in such a comfortless mission . . . He tears away the most precious promise that ever God's ministers relied on in the prosecution of their ministry."

But, dear sir, have I done that in any degree? You appear to be concerned for the "babes" who do not have access to your "thousand" authors; but are you not aware that even they understand that God is *unchangeable*; and as the Savior promised to be with his disciples to the "end of the world," the end of their struggle with "spiritual wickedness in high places," so the servants of God in all successive generations, may as confidently expect that he will be with them; especially, when engaged in a contest for the rights and even the salvation of his enslaved creatures. Have I delivered you out of your trouble? Or do you ask a precedent that God, having delivered his children "out of seven troubles, yea out of eight," is always nigh to them that call on him?

I offer as an example (2 Pet. 2: 4), "If God spared not the angels that sinned, &c., but saved Noah, and turned the cities of Sodom and Gomorrah into ashes, making them an EN-SAMPLE unto those that after should live ungodly, and delivered just Lot, the Lord [now and in all ages] knoweth how to deliver the godly out of temptation;" agreeable to the prayer of Christ—"Abandon us not to temptation, but deliver us from evil; for thine is the kingdom," &c.

Dear Brother, are you answered? Let the reader be patient, while I cite another case.—"Let your conversation be without covetousness, but be content with such things as ye have; for he hath said, I will never leave thee nor forsake thee. So that we may boldly say, the Lord is my helper; and I will not fear what man shall do unto me."

"I will never leave thee," &c. But to whom had God said this? Not to, nor of this church to whom the apostle applied it, (Heb. 13: 5); but to Jacob 1800 years before. See Gen. 28: 15. "I will not leave thee, until I have done that which I have spoken to thee of." And does "until" point to the time when God would leave Jacob even "Jacob" whom he "loved?" You answer, no.

And although the Savior, to his disciples, "to I am with you" &c., did mean to the end of the kingdom in the hands of the Jews, when it should be taken from them and given to his servants, (Luke 12: 32)—"Fear not little flock, for it is the Father's good pleasure to give you the kingdom," and, although the Apostles must have so understood him, was it to be feared that, when all this should be accomplished, he would then forsake "his own elect which cry day and night unto him?" Or that those who should be ministers of the CROSS in after generations, and become workers together with God, to "break every yoke and let the oppressed go free," would yet need some farther promise, or a pledge from God or the Savior, that he would be with and sustain them? The common people understand this, and "babes," if you please, will answer, NO. These all have seen what God said to Jacob above applied to Israel in Deut. 31: 6, 8. And again, by David to Solomon (1 Chron. 28: 30), To wit; "He will not fail thee nor forsake thee, until thou hast finished all the work, &c. Notice, "until" i.e. to the time when.

And now, at the "end of the world," as above, when the "kingdom of God" had come, as foreseen and brought to view by the Reverend (21: 3), Christ himself having declared (Luke 21: 31), "When ye see these things come to pass, know ye that the kingdom of God is nigh at hand."

Matt. 34: 33, "Know that it is near, even at the doors." That kingdom for which the disciples were to pray, "Thy kingdom come; thy will be done on earth, as it is in heaven." Behold its relation to God and the Lamb, as referred to above—"And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them and be their God," all which having been fulfilled some 1900 years ago. How has Christendom departed from the living God since that day! So much so, that she is constrained to cry out, "we are a company of sinners." And what do we but confirm the same if we fear; knowing that "perfect love casteth out fear?" I say, if we fear that God will now, in this crisis, forsake us—God who will never leave any who have not first forsaken him; and even to those he saith, "Return unto me and I will return to you."

You say of me—"By a circuit of words

he has frittered away the simple idea of death and Judgment being contained in Hebrews 9: 27."

"By a circuit of words!" Dear Brother, will you do me the justice to read again (in first column of Judgment as used, &c. No. 1 in Vol. 2 No. 7 of the Reflector) my illustration simply by supplying the omitted words?" And read, also, the PROOF following it, concluded in No. 9, wherein are cited, at length, texts answering to every point in the illustration.—Especially, I would refer you to No. 7, of the same subject resumed in No. 25 of this paper, where the LEARNED, "those who understand the relation that one word bears to another and the dependence of one word upon another in grammatical construction, are earnestly invited to attempt a resolution of the passage." And having re-examined, faithful to the truth, will you publicly admit the exposition to be pointed, illustrative, suited to the case and true to the subject and to the connection, else not only pronounce but prove it to be "a circuit of words," lest some of your readers should take assertion for argument and opinions of men for Evidence?

The text, you know, was written by a man of letters, and his words, as far as he has spoken, contain his meaning which is to be discovered by an examination of each sentence, according to the rules of interpretation. First, consider the subject of which the author is treating; then cast your eye at the connection. The ellipsis being well known to the Hebrews, of course may be read in their law, as heretofore cited, showing who or what men were appointed to be slain, (Exo. 13: 12) "but," (V. 13) were redeemed from death or the appointment to die. And (Num. 8: 10 and onward) may be read also, who were taken instead of all the first-born and made an offering, that, they might execute the service of the Lord, i.e. bear the iniquity or sins of the penitent, as Christ was once offered to bear the sins of man.

A word for the "rising family of a talented and regularly educated brother [in the ministry] who has also been a regularly appointed lecturer on slavery," who does not want a paper which indicates the doctrine of Universalism. He thinks, you say, "that the Universalists have cause to thank him for his services, and if the Editor admits such statements as those pieces contain, especially such expositions as that on Hebrews 9: 27, "and as it is appointed unto men once to die, &c." [in the original, and in our translation it is "but," a word of very different use] "after this the Judgment, without remark, it would injure the paper."

3. "Exposition of Heb. 9: 27, without remark." But was it admitted without remark? Just look for remarks at the close of the exposition (Vol. 2, No. 9) headed, Judgment, as used in the scriptures No. 2, this being its first admission, where he says—"We do not by any means endorse the sentiments of this or any other writer of an original article which may appear in our columns, unless we expressly say so," ending with "if the writer is wrong, let him be corrected by candid argument, for such argument our columns are always open. Ed." "Candid Argument" which not a man to this day has attempted, yourself not having applied argument, nor offered evidence, against the exposition of the text, as respects the point at issue; for what you have said on bearing punishment belongs to the Atonement. But you have made declarations only and that too not without contumely, and cited names of the "talented and regularly educated," when a man of but "one talent," should be "understanding," might, even at this distance of time, discover the doctrine contained in the passage, provided he has acquired a knowledge of the English language only. And those for whom it was written, being familiar with the Levitical law, would understand, though not learned, even in their own language, the language of the day.

NATHAN MERRIAM.
Baldwinville, Sept. 10, 1839.

TEMPERANCE.

From the Missouri Republican.

AUTOBIOGRAPHY OF A DRUNKARD.

MR. SECRETARY.—He who now addresses you is a drunkard. I tremble while I write the word. Gladly would I erase it; but self-deception is no longer possible. Others have probably known it for more than a year. One person warned me with the kindness (I then thought of impertinence) of a friend, ten months ago of my danger. With what indignation did I repeat the charge! How did all my smothered feelings of pride and self-respect rise up in rebellion against that awful word, DRUNKARD. But all that is past: my pride and self-respect is gone and now I am able to contemplate the dreadful truth that a drunkard's life and death and eternity are before me, with a calmness that amazes me. I remember what I used to think of the drunkard, how I scorned him, how abhorred him. I remember how often I wondered at his infatuation; but now my feelings are all changed. I can acknowledge to myself that I am a drunkard without a blush. I feel that I am no longer responsible—I have not enough moral energy left even to despise myself. Sometimes, for a few moments, the depth of my degradation is, by some accident, revealed to me, and at such times the misery of hell would be a relief to my agony. But such seasons are brief. Even when I am sober, as I am now, I try in vain to make myself feel my situation. I can use words, like other people, but I cannot feel them.

I am now recovering from an attack of delirium tremens, the worst that I ever had. While it lasted I believe that I suffered a great deal, but I can only remember that my chamber was full of fiends and devils who mocked and tormented me. They told me it was imagination but I knew better. Now I am very weak, and as usual have been making promises of reformation. My wife, foolish woman, believes them. She has just left me, her eyes full of tears, but her heart full of hope, for I promised her, by every thing sacred, that I will never touch another drop of liquor. The words have hardly left my lips; but do I mean to perform them? No. While I spoke them I tried to feel that I was sincere, but in my secret heart I knew that I was not. I might as well promise not to breathe. Do not ever wonder that a drunkard does not adhere to

his good resolutions. The fact is he makes none. He never feels at his heart of hearts the strong desire to be temperate. He may wish that things were so that he could reform, but he feels that they are not so and enjoys a strange, secret satisfaction in the certainty that he must and will drink. At least, such is my experience. Even now I am impatient to leave the house. I long to be tempted, that I may have an excuse to drink.

Even my children despise me. This is the worst of all. I have a little girl, just seven years old, a beautiful, sweet child. She goes to Sunday school and heard something there about the sin of intemperance. I overheard her when she returned home talking with her mother. "Mother," said she, "is Father a drunkard?" "Hush, Mary," said her mother, "you must not talk so." The child was silent a minute and then said, "but mother, I want to know, because—" "because what? my dear?" Because the Bible says I must honor my father and mother, but the Sunday school teacher said that nobody can honor a drunkard." "Mother, does not father get drunk?" I could not bear to hear more.

If I could only suffer myself, I would not care. But to see my wife wasted away by care, every night in tears, to see my children afraid of me, to hear them call me drunkard, is almost too much. For their sake, would to God that I could become temperate; but for my own, there is no happiness in earth or heaven so dear as drink, no fire in hell so fierce as my burning thirst for it. Drink! for mercy's sake, give it to me, quick?

My wife opened the door just as I wrote that last word, and asked me if I called?

Could I have spoken loud? No; I was only writing.

What did she mean? I told her to mind her own business.

She looked at me, burst into tears, and went out.

How much women cry! Why did I speak to her so harshly? What is that? Ha! the fiends are coming again, see them, how they come at the windows and doors! Oh! my God, my God!

There! they have gone now. I shut my eyes and held them tight, and so they found I did not care for them and they are gone. How beautiful and calm every thing looks! What lovely dreams come to mind!

Three years ago there was not a happier man in St. Louis, than I. Every one who came to my house was happy. Every lady was my friend. I was in good business and every thing prospered.—How glad was I to entertain my friends and give them a hearty welcome. But how cruelly did they repay me! They encouraged me in those damning habits which have ruined me. They were safe; they were in no danger of being drunkards; and now they turn cold looks on me and hate me. Well, I can return hate for hate! How my very heart curses them! Because their heads were stronger than mine, they call themselves temperate! Fools! The sin of drunkenness consists in moderate drinking, while there is power to refrain. But when the blood is on fire, when the will is destroyed, when the hours of abstinence are so many days of torture,—drunkenness becomes its own punishment, a disease incurable. For me there is no hope.

Here the autobiography, if such name can be given to the above strange rhapsody, abruptly ceases, and in a trembling female hand the following words are written: "My poor husband is gone!" Two days after he wrote the last sentence, he died.—His last words were, "Drink! give it to me! quick! I am burning up! Oh, my wife, my babies!" Do not think too hard of him. He suffered more than man can know. He used to be so kind, so gentle.—He did not *mean* to do wrong; but was betrayed by others. I know that he always loved me, even when he was unkind.—In compliance with his last request I send what he has written. He thought that it might do good to some. Perhaps it may.

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SUPREME COURT.

The full bench of Judges of the Supreme Court met at Northampton the present week, for the purpose of deciding questions of law that have arisen in the three Counties during the last year. We understand, that a case under the License Law has been brought up by demurrer from the Common Pleas, and will be argued and decided at the present term. So that, notwithstanding the efforts that have been made to keep the matter in suspense till after the trials of the cases now pending under the law, and after the fall elections, there is now a fair prospect of having the constitutional and other questions which have been raised in reference to the law finally settled by the highest tribunal in the Commonwealth—a tribunal whose appropriate province it is to settle all such questions. What the decision will be cannot admit of a doubt, and we believe too it will be unanimous. Let this decision be obtained, and we have no apprehensions as to the course which jurors will take in relation to the law.

RUM-SELLERS PETITION.

[To be circulated after a majority of the legal voters have petitioned against the granting of licenses.]

"May it please your honors to grant us permission to kill."

"In what manner do you desire to kill with the sword?"

Your petitioners consider the sword as an antiquated way of extinguishing life. There is a savagery about it, and an useless effusion of blood. Wounds are inconvenient, and not always mortal. We wish to do our work with less trouble, and more effectually. Death by the sword is an unjust, and partial system. It effects only those who are drawn up in the battle array. It falls entirely upon one sex. According to the theory of Malthus, there are more human beings created, than the earth is able to contain. Therefore, it is necessary, that a part be cut off, for the safety and subsistence of the whole. Now, as there are full many women in the world as men, some process of diminution ought to be devised, in which they shall bear due proportion. We petition for leave to kill women and children, as well as men. We pray, that power may be given us, to enter the domestic sanctuary, and to slay by the fireside, as well as in the battlefield.

E.

From the Illinois Temperance Herald.

A LITTLE AS A MEDICINE.

MR. EDITOR.—While reading the article in the April No. of the Herald, with the above caption, I was reminded of a case that came under my own observation, in 1834. This man had been a confirmed drunkard. While intoxicated he was an annoyance to the whole society around him. He invariably quarreled with, and often beat his family. His wife had told me that she was often compelled to take the smallest children, and flee to the barn, or woods, and hide from their fiendish father until he would fall asleep.

But this confirmed drunkard, in a sober hour, was converted to God. When he had tasted the pleasures of sobriety and the sweets of domestic peace, he resolved never to drink

again.—He joined the Church and "Temperance Society."

While he was attending a Camp meeting, he was taken violently sick of choleric. All the remedies at hand were exhausted, without relief. A physician was called. The patient grew worse. Brandy and pepper was the prescription. Death appeared at hand. His friends united with the physician to urge him to receive it, but, sir, he remained unshaken in his purpose. He told them all that he would die before he would receive a spoonful. He lived. He has often told me that he made a narrow escape. He would speak of it with tears of joy, and thankfulness to God. He still believed that that single prescription would have revived his appetite, and being near fifty years of age, one more fall would have been fatal.

In hope that this case may induce some of that class to absolutely refuse the dose, I submit it to you. A thousand times better for them to die, than live a disgrace to their families, a curse to society, and die poor, wretched drunkards at last.

If you judge the above will be profitable, insert in your paper, and oblige yours, &c.

N. P. CUNNINGHAM.

From the Massachusetts Spy.

MR. EDITOR.—The friends of temperance have reason to take courage and go forward with new zeal in view of the "signs of the times," which indicate that at no very distant period, those who have long ministered to a vicious and depraved appetite, will become convinced that their *own* no less than the *public* interest requires that they should do so no longer.

In order to furnish an example to the friends and supporters of the license law of 1838, and also to those who still continue to disregard its provisions, I will just state the result of two prosecutions for a violation of this law, which came under my notice a few days since. The complaints, one against a tavern keeper, the other against a mercantile firm, both contained about thirty-five counts.

After the complaints were read by the Court, the defendants requested a postponement until they could obtain counsel, which request was readily granted; after which a consultation was held between the complainants and the defendants, when it was clearly stated that the sole object in these prosecutions was, not to gratify any personal feelings of revenge, but simply to stop the sale of ardent spirits contrary to law—whereupon the defendants, like honorable men, pledged themselves in future strictly to comply with the license law of 1838, and which I have the utmost confidence that they will adhere to. The prosecutions were therefore discontinued.

May there not be other cases, where, instead of pursuing violators of this law to its utmost rigor, a conciliatory course like the one above related, may be adopted, with happy results.

W.

TEMPERANCE IN SOUTH CAROLINA.—A proposition has been started in South Carolina, for the enactment of a law, prohibiting liquors being sold in less quantities than twenty gallons. The proposition is producing a good deal of discussion and excitement, and one of the leading men of that state opposes to the friends of temperance, a different mode of accomplishing the end in view. Instead of a twenty gallon law, Mr. Rhett, a member of the South Carolina Legislature, suggests that a tax be laid, of such amount as to work a total prohibition of the sale of ardent spirits. The tax, or rather the law imposing it, to be submitted to the people of each district, and to be binding on those districts only in which a majority of the people vote for it.

From the Youth's Cabinet.

WILL YOU HELP YOUR TEACHER?

Mr. Editor:

Many of your youthful readers are members of Sabbath Schools, and enjoy the happy influence which these heaven-born institutions are exerting. While they value their high privileges, ought they not to feel for the neglected and degraded children and other classes who have never been brought under the healthy influence of the Sabbath School? What numbers of these neglected children and youth in our cities, could they induce by kindness and persuasion, to go to Sabbath School, and under its influence to become wiser and better!

It has been with satisfaction that I have given my assent to a reduction of the postage duties. I trust that the act which has passed on this subject will be a relief and encouragement to trade, and that by facilitating intercourse and correspondence, it will be productive of much social advantage and improvement. I have given directions that the preliminary step should be taken to give effect to the intention of Parliament, as soon as the inquiries and arrangements required for the purpose shall have been completed.

The advantageous terms upon which a considerable amount of the unfunded debt has been converted into stock, afford a satisfactory proof of the reliance placed on the credit and resources of the country, as well as on your determination to preserve inviolate the national faith.

My Lords and Gentlemen,

It is with great pain that I have found myself compelled to enforce the law against those who no longer concealed their design to resist by force the lawful authorities, and of subverting the institutions of the country.—The solemn proceedings of courts of justice, and the fearless administration of the law by all who are engaged in it, have checked the first attempts at insubordination; and I rely securely upon the good sense of my people, and upon their attachment to the constitution, for the maintenance of law and order, which are as necessary for the protection of the poor as for the welfare of the wealthier classes of the community."

Then the Lord CHANCELLOR, by her Majesty's command, said—